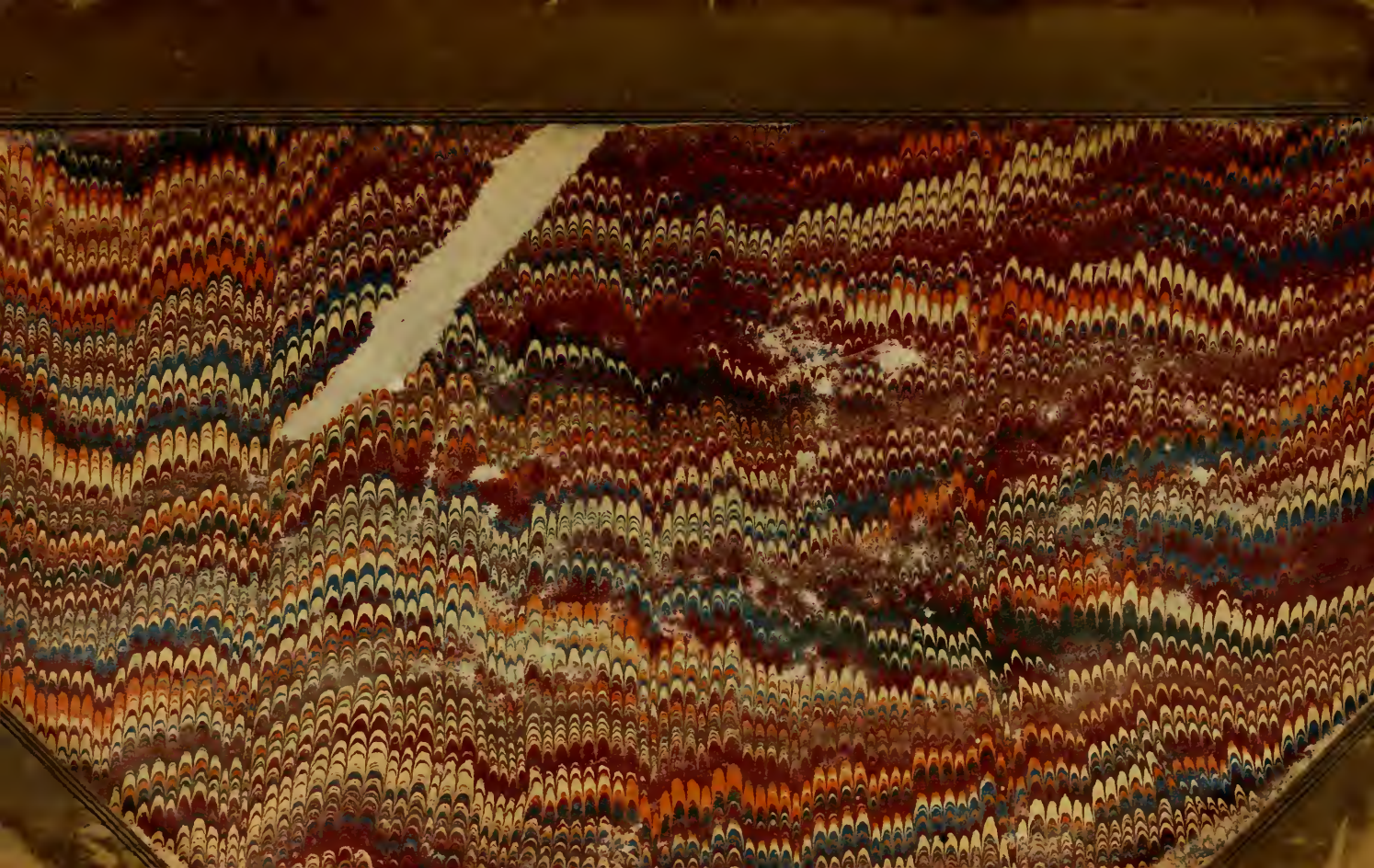

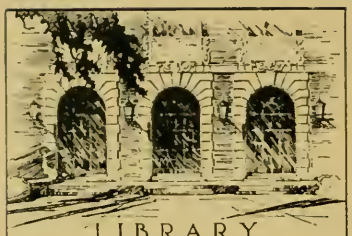

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WHY SHOULD THE BISHOPS CONTINUE TO SIT IN THE HOUSE OF LORDS?

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BY

GEORGE ANTHONY DENISON, M.A.,

VICAR OF EAST BRENT.

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WHY SHOULD THE BISHOPS CONTINUE TO SIT IN THE HOUSE OF LORDS?

I WISH to state in the outset the principle upon which, after long deliberation, I have decided to publish the following pages.

I believe it to be a sin to desert the communion of the Church of England.

I believe it to be hardly less a sin to abide in the communion of the Church of England, and not to labour earnestly, systematically, vigorously, steadily, for the removal of those causes, which make the message with which she is charged from GOD to be little realized even by great numbers of her clergy, and therefore to be little understood, welcomed, and appreciated by large masses of her people. I can as little understand an acquiescence in the wrongs, or a connivance at the unrealities of the Church of England, as I can understand an acceptance of the corruptions of the Church of Rome, the wanderings of Dissent, or the negations of the State.

I believe that to be inert and indifferent *now*, not to affirm and maintain and realize for ourselves and for others, as best we may, the essence of the Church of England as a living branch of the Church Catholic, is, more than ever, to be parties to a surrender of her heritage, and to betray souls to Rome or to Dissent, or, what is even far worse and full of consequences more deadly, to the indifferentism of the State.

For the State is labouring to establish amongst us, in the place of the Catholic Faith, what is after all, when stripped of the disguises of a spurious charity, only a form of natural religion, because the State has persuaded itself that this is what is most applicable to the circumstances of a divided people. The

eternal verities of the Catholic Faith are subordinated to, and their value is tested by, political and social considerations.

It may be that the English nation has so dealt with THE CHURCH OF CHRIST that these things cannot now be otherwise than they are. It may be that the return of the people, *as a people*, to the fold of the Church is no longer possible.

If it be so, here is a most awful warning that *we* "hold fast that we have," and "strengthen the things that are ready to die." But if the return be still possible, here is a most glorious encouragement to each and all of us to be "faithful unto death."

In a time of almost unexampled peril, unexampled because THE TEMPTATION of the time is a new temptation, powerful in its subtlety, as well as in its strength, plausible and insidious in no common measure—for men are told now for the first time in the history of THE CHURCH OF CHRIST, and told by authority, ecclesiastical and civil, that they need not concern themselves for the Faith of the Church, *because* their own individual acceptance and teaching of what that Faith is, is uncontrolled—in a time when authority is thus ministering to, instead of regulating, man's pride of reason, and the disposition of "the natural man" to exercise an individual and independent judgment even in respect of the Catholic Faith, the corporate voice of the Church is silenced by an abuse of power.

It is one of the warnings of the time that, even under circumstances like these, men sound in the Faith are found not simply to stand aloof from, but to complain of, that irregular action which has been resorted to under the pressure of an overwhelming necessity. It is said, and said truly, that the vocation of the Clergy is in their parishes, and that they are to look to the corporate voice of the Church for the defence of the Faith, and for those measures which concern the Church's general welfare. But the Church of England has no corporate voice. It is State policy to prevent the expression of the mind of the Church, because State usurpation could not co-exist together with it.

Are Churchmen then to look to the Bishops? Alas! alas! who shall be found to say that, as matter of fact, the Bishops of the Church of England do defend the Faith, or that they provide and secure measures for her general welfare?

The question which forms the title of these pages is one which

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is being asked upon all sides unreservedly by very many who a few years ago would have shrunk from the expression of it and even from the thought.

It is a question which has *long* been asked by many who have persuaded themselves that it is for the good of CHRIST'S religion that THE CHURCH of England should be made weak and brough low.

It is a question which is asked *now* by many who have no desire nearer to their heart than that THE CHURCH of England should be made strong; "a city set on a hill" to be "the light of the world." These have no thought of deserting her communion and of seeking "rest" in Rome. They believe, and they trust to die in the belief, that the Church of England has given her of GOD all that makes the essence of a Church; they believe that she has a great mission to fulfil in these islands and throughout the world; they confess, sorrowfully, and with pangs of self-reproach, that she is not fulfilling it.

They see that some have deserted her communion because they have persuaded themselves that the essence of the Church cannot be found in the Church of England, mistaking it would seem, the accidents, for the essence, of the Church; they are pressed in spirit to use every exertion to prevent the further growth of so unhappy a delusion. They cannot rest under the heavy burden of their convictions that there is much in the present position and circumstances and prospects of the Church of England very favourable to its growth; they cannot rest under the heavy burden of their fears that, hitherto, the dangers, the necessities, the opportunities, the means of improvement, the diseases and the remedies—in one word, the trial of the Church of England is little realized by her own children.

They fear for the Church, they fear for themselves, lest they should be found wanting; they dare not conceal or dissemble what presses upon their souls day and night; the time is gone by when Churchmen can afford to keep silence touching those many bars and hindrances to the vigorous and healthful action of the Church which cross her path at every step; some of them cast in from without by the hands of her avowed enemies, others and those far the worst, interposed from within by false or timid friends, or again by those of whom it is hard to say whe-

ther they be friends or foes, who cannot or will not, distinguish between the essence—the Church—and the accident—the Establishment.

First on the list of such hindrances from within appear to be the seats of the Bishops in the House of Lords.

Wherefore, with many others, I ask the question, Why should the Bishops continue to sit in the House of Lords?

My object is, if possible, to elicit the formal discussion of this question: it will be something to have procured an argumentative statement of what is to be said in favour of the position of the Bishops as Peers of Parliament; of the advantages derived, or supposed to be derived, of the duties fulfilled, or supposed to be fulfilled, by the presence of the Bishops in the House of Lords. My business is to set down the disadvantages accruing and the duties interfered with thereby; for myself, I confess that after the best consideration I have been able to give, I cannot discover the good which counterbalances the evil, or even tends to diminish its heavy weight.

I am well aware of the obloquy I must incur, but I do not hesitate to declare that the position of the Bishops, as Peers of Parliament, appears to me to be, in these days, incapable of defence; and since it is too obvious to require formal proof, that, as one of the primary accidents of the Church of England, that position cannot have only a *negative* character, it will follow, that, if it cannot be defended, it must be not simply, negatively useless, but positively injurious both to Church and State.

This then is the conclusion which I propose to establish. The main propositions to be proved are in brief:

I. That the Church of England, AS A CHURCH, has only a limited hold upon her members, whether clergy or people.

II. That her principal hold upon her members depends partly upon a false view of her office and essential character, and partly upon her accidents.

III. That the position of the clergy being, in many respects, secular and unreal, is one principal hindrance to the more just and extended appreciation of the office and essential character of the Church.

IV. That in particular, the position of the Bishops as Peers of Parliament is secular and unreal.

If these propositions can be established, as I believe they may be without much difficulty, it will at least follow that a strong argument will have been adduced why the Bishops of the Church of England should not continue to sit in the House of Lords; an argument which, if it be valid, no considerations can suffice to set aside or countervail, because the Church's weakness is our principal evil, the Church's strength and efficiency our greatest good.

It is not meant that the mere fact of the Bishops ceasing to be Peers of Parliament will avail to convert the position of the Church of England from one of weakness into one of strength, but that that position cannot, humanly speaking, be made to be a strong position so long as the Bishops continue to be Peers of Parliament.

Proposition 1.

That the Church of England AS A CHURCH has only a limited hold upon her members, whether clergy or people.

Such a confession is, it will be said, humiliating and dangerous. I allow that it is humiliating; the danger I believe to lie not in the making, but in the withholding it.

The Church of England has *a* hold upon members of her communion, but not AS A CHURCH; not, that is, as being in these islands, *the* Body which, according to CHRIST's ordinance, has committed unto it,

I. The Apostolical succession of the ministry;

II. The Holy Sacraments;

The clergy having divine authority to "minister the doctrine and Sacraments and the discipline of CHRIST;" the laity having the privilege of being brought, together with their clergy, into CHRIST's true fold, and of being preserved within it continually.

For the Apostolical succession of the ministry and the Holy Sacraments are the great gifts of GOD to His Church; they are the *essence* of a Church; all other things are only the *accidents* of a Church. But it is not as possessing these gifts that the Church of England has any extended hold upon members of her communion.

Her hold upon them has its source and its strength, such as this is and long has been, in things of a very different stamp and value from the stamp and value of these great gifts of GOD.

I. It is as the supposed authorized depositary of what is called "the right of private judgment," which has usurped the place of the true deposit committed to the Reformed Church of England—the protest against Romish corruptions and Puritan innovations—it is in virtue of this, her supposed character, that the Church of England has her principal *religious* hold upon the members of her communion; and so it happens that those are often loudest in professing their attachment to her—to her doctrine and her discipline—who deny the Apostolical succession and degrade the Sacraments.

II. It is as "the Establishment."

1. As possessing a "great stake" in the country, and as having rights interwoven in sundry ways, convenient and inconvenient, with the general rights of property.

2. As supplying in her holy orders a position of respectability and influence.

3. As supplying in every parish at least one person who is bound to see to the externals of religious worship, the education of the young, and the necessities of the poor.

4. As having many historical and constitutional recollections, however vague and ill defined and inconsistent with existing facts, and as identified with feelings of national pride and independence.

It is in virtue principally of these things that the Church of England in the XIXth century has her hold upon the members of her communion.

Now no one of these things separately, or all of them put together, however good some of them may be in themselves, are any part of the essence of the Church; they might, each and all of them, disappear to-morrow, and THE CHURCH would remain just the same, with the Apostolical succession of the ministry and with the Holy Sacraments; with her clergy and with her people; with all those, that is, who would be found faithful to her when all worldly inducements to belong to her communion had been done away.

I fancy I hear the sneering laugh of the adversary implying that in that case the clergy and the people of the Church of England would be few. It might be so. I trust I shall not offend in saying, that if the trial were to come *now* it might not

improbably be so; that if we were at this time thrown *nakedly* upon our faith in the Apostolical succession of the ministry and in the Holy Sacraments, we might not improbably be found to be few; my own argument goes to this very point. It is just because it seems that God's mercy is giving us a breathing time wherein to prepare and discipline ourselves, that so, if it be God's will that we must make our choice between the essence and the accidents of the Church, neither clergy nor people *may be few*, it is just because of this that it becomes us to labour to know all our weakness, its causes and its remedies; and I will add that, whether so extreme a trial is about presently to come upon us or no, such knowledge must be had, ay, and it must be *acted upon*, and that without loss of time. The Church of England is weak through her clergy and her people; as a Church she has only a limited hold either upon clergy or people; wherefore she does not, and so long as this is so, she cannot, discharge her office according to God's ordinance, and yet, if she do not discharge her office, what shall be the end? She is pressed by Rome; she is pressed by Dissent; to neither one nor the other does she offer any steady and consistent opposition; neither in the presence of one or of the other does she bear herself as a Church; for Rome she has hard names—for Dissent she has compromises. Hard names will not beat back the Church of Rome, neither will persecution, nor "vexation;" nothing can avail to do this but the superior holiness of the Church of England, superior diligence, earnestness, self-denial, grasp and realisation of the Truth, and readiness to sacrifice all for the Truth's sake. Compromise is not charity; conciliation at the expense of the Truth is not charity; joint action, which only becomes possible by the surrender of eternal principles, is not charity.

She is pressed by the indifferentism—the natural religion—of the State, by latitudinarianism, and by infidelity in all their phases.

She is threatened by the advocates of what is called "the Church of the future;" touching which nothing is certainly known, except that it bears no resemblance to "the Church of the past."

She is pressed by the millions of her own people calling upon her for the bread of life.

This is her case from without, and from within. Alas, how feeble and inconsistent is the resistance she is offering to the assaults of the adversary! how tardy and insufficient is the answer she is making to the cry of her own people!

The Church of England appears scarcely to appreciate and to realize the fact, that her position within the four seas is still as completely and emphatically a *missionary* position as is to be found in the world. For, to put aside for a moment, the startling truth, that there are large masses of formal heathenism in the midst of her, how much is there to be done to evangelize our nominal Christianity. Now to labour unceasingly for this, is surely as plainly the *mission* of the Church as to preach to the heathen soul that "there is none other name under heaven given unto men, in whom and through whom we may receive health and salvation, but only the name of our Lord Jesus Christ."

Men will doubtless differ as to the *degree* in which these several things are true; but if any one denies the main facts as above stated, with that man I have no argument.

I proceed to prove what I have asserted.

1st. That as a Church, the Church of England has only a limited hold upon her clergy and her people.

2nd. That her principal hold upon them depends partly upon a false view of her office and essential character, and partly upon her accidents.

If the first of these propositions can be established, the second will, I suppose, be not disputed. The argument is exhaustive, and of the nature of a dilemma. It is a fact, that the Church of England has *a* hold upon her clergy and upon her people. Now this hold must be had either as a Church, or not as a Church, but as something less than a Church, or even opposed to the idea of "a Church," i.e. as an imperfect form of Christianity, and as a national institution for the maintenance of religion. If then I can show that as a Church—i.e. as *the* Body which in these islands has committed unto it the Apostolical Succession of the ministry and the Holy Sacraments—her hold is very limited, it will follow that that hold exists mainly in virtue of some supposed character which is less than the character of a Church, or

even opposed to the idea of a Church, and in virtue of "the Establishment."

Now it is obvious to remark in the outset, the close connexion which has ever subsisted between the doctrine of the Apostolical Succession of the ministry and the doctrine of the Sacraments. It was to be expected that this would be so, seeing that these two gifts make up the essence of the Church, and all evidence proves it to be so as matter of fact. For fifteen centuries, the doctrine of the Apostolical Succession of the ministry was, so to speak, unquestioned; that is, those who professed the religion of CHRIST throughout the world, "taught no other doctrine." The corruptions and abuses of the Church of Rome, forced upon a large portion of the Western Church the necessity of refusing to defer any longer to the authority of the Pope in matters of faith, and the XVIth century is the era of the Reformation.

The price paid for the Reformation has been a heavy one, even in England. I am not saying that it has been too heavy: no price could have been too heavy to pay for a return to the doctrine and discipline of the Church primitive. And this is what was intended to be secured, and what was judged to have been secured, and what was secured, so far as it could be by the letter and the spirit of formularies, in the Reformed Church of England; but elsewhere it was not secured, and the action of those bodies of Christians who, like the Church of England, threw off the yoke of Rome, but who did not, like the Church of England, preserve so much of the doctrine and the order of the Church of Rome, as was agreeable to the doctrine and the order of the Church primitive, has been in many cases fatal to themselves, and has, throughout, been very disastrous to us. Their rejection of the doctrine of the Apostolical Succession has made them to be no "Churches:" it has issued, in not a few instances, in Socinianism: it has been attended, as it began, with all manner of heresies touching the Holy Sacraments; and in both these respects, the contagion has spread beyond themselves, and has very widely and deeply infected the Church of England. The link of the Reformation has been stronger than the link of the "one Faith." There have been other co-operating causes in the national character and institutions of the English people, and in the close connexion between

Church and State; and so it is that the Church of England presents at this day the astounding spectacle of a Church claiming to exercise, in virtue of her Apostolical character, a godly discipline, and yet incapable of exercising it in any efficient measure; holding definitely and distinctly *the whole Truth, and no more than the whole Truth,* and yet wearing many aspects incompatible, not with the Truth itself but, with the realization of the Truth. She claims to hold, and she does hold, the doctrine of the Apostolical Succession of the ministry, and the doctrine of the Holy Sacraments; but it is rather as abstractions than as living realities that either one or the other is maintained and enforced in the *practice* of the Church of England.

This is the price which has been paid for our Reformation: a heavy price, but not too heavy, *because it can be redeemed, if* God *will.*

After the lapse of three centuries, and under circumstances of extreme peril, the mischief is displaying itself in an aggravated shape,—in that shape which I have endeavoured to express in the proposition, that as a Church, i.e. as *the* Body, to which in these islands is committed the Apostolical Succession of the ministry and the Holy Sacraments, the Church of England has only a limited hold upon the members of her Communion.

Now, whatever might have been urged against this proposition a few years ago, it seems impossible, after the experience of the last five years, to maintain the negative of it. If it had been only that the first Minister of the Crown had set up a claim to control absolutely the appointment to bishoprics, this of itself would have sufficed to suggest and prove, that in a country where such a claim could be so much as made at all, the relations of the State to the Church, ay, and more than this, the relations of the members of the Church to the Church, must be of a very curious and anomalous description. But when the claim is not only made, but fails to elicit any strong opposition, or even remonstrance, and proceeds to establish itself, if not legally, yet absolutely, then the conclusion is irresistible, that neither clergy nor people *realize* the principles involved in the appointment of their Bishops.

It is true, that no usurpation of the Church's rights in the

appointment of her Bishops invalidates "the Succession." But we are not concerned with mere validity; our question is, whether clergy and laity *realize* the doctrine of the Succession, whether, i.e. they deal with it as matter of faith, and not as an abstraction. Now if members of the Church of England believed as matter of faith that their Bishops are the successors of the Apostles, and, as such, administrators of the Apostolic office, they could not stand by and witness with apathetic indifference, any act, or series of acts, tending directly and powerfully to the disparagement of that belief, and to the investing it with an unreal character. But it is surely impossible to predicate any such proposition, either of the clergy, or the laity, of a Church which acquiesced, and in great part more than acquiesced, in the claim advanced in 1847 by the Prime Minister of the Crown, and gave little countenance and but feeble and scanty support to those who stood forward at that time to defend the Faith.

Again, it is involved in the doctrine of the Apostolical Succession, that the Bishops of a Church in synod assembled, are *the judges of doctrine;* the sole judges of the character, and extent, and effect of statements of doctrine put forth by clergy or people, whether i.e. these be such as to disqualify the one from the cure of souls, or to debar the other from the privileges of Communion. Now it is impossible but that occasions for the exercise of this function of the Episcopate must arise frequently. But in England, the civil power not only interposes to prevent its exercise, but proceeds to substitute a tribunal of its own in the place of GOD'S ordinance: under the plea of guarding "civil rights"—which term, by a curious confusion of thought, is taken to be synonymous, in the case of the clergy, with "the temporalities of a benefice"—the civil power sets aside altogether the judgment of the spiritualty in matters of doctrine.

But it is not only with the judicial function of the synod of the Church, but also with its deliberative function, that the civil power interferes in such sort as to prohibit the exercise of either one or the other; so that the Church, which, in virtue of the Apostolical Succession of her ministry, has an inherent and inalienable right to the free use of her synodical power, is debarred from all such use, to the great injury both of her doctrine and

her discipline, and to the manifest depreciation of her whole character as a living branch of the Church Catholic.

Now it is here again, as in the case of the appointment of the Bishops; the simple fact of the existence of the prohibition is sufficient to show that the relations of the State of England to the Church of England, as also the relations of the members of the Church to the Church, are of a very curious and anomalous description. But when we take into account the additional fact, that such prohibition fails to elicit any strong and united expression of remonstrance, and to stimulate to any systematic and steady exertion for the recovery of powers, without the free use of which the Church *cannot discharge* her office, the conclusion is, as in the other case, irresistible, that neither clergy nor people *realize the necessity* of restoring the synodical action of the Church.

Now belief in the necessity of such synodical action cannot be separated from belief in the doctrine of the Apostolical succession; wherefore it follows again that the members of the Church of England do not realise the doctrine of the Apostolical succession.

I might appeal to the individual consciousness and to the individual experience of the members of the Church in corroboration of this conclusion, and I might put many questions which it would be hard to answer, except so as to prove its substantial truth. I cannot however think that it is necessary, and I willingly forbear. But, to pass by all evidence of a private character, how strangely and with what deep and solemn warning does the evidence of public events accumulate.

Close upon the proof of my proposition supplied by the attempt to lower the episcopal office into a mere function of the State, by the resistance to the claim for a revival of the synodical powers of the Church, and by the manner in which members of the Church have received and submitted to both the assault and the refusal, follows the history of the "Papal aggression," and of the bearing of the Church of England under a new trial.

Now the act of the Popedom has been aimed directly and distinctly at the Apostolical succession of the Church of England. It is upon the denial of the fact of her succession that the Roman Catholic hierarchy is established. It is true that that is no new denial. Rome never changes, except by way of developement,

and she is asserting now nothing but what she has asserted always. But still the establishment of the Roman Catholic Bishops throughout England has brought her claim home to our doors in a very startling shape. There is a practical character about the assault which might have been expected to make an impression upon the English mind; and it has made an impression; but of what kind? Is there anything in it, so to speak, corresponding to the real character of the assault? I say there is not. There may have been here and there something of the kind, but it has been overwhelmed and lost in a mass of declamation, for it is absurd to call it reasoning, of a very different character: Church and State, popular Protestantism, right of private judgment, independence of the nation, dignity of the Crown, supremacy of the Crown, insolence of the Pope, arrogance of the Cardinal, effrontery of the Roman Catholic Bishops, ingratitude of the Roman Catholics: these are the materials out of which the declamation has been framed which has made an impression upon the English mind; and as Bishops and clergy, to say nothing of all classes of Dissent, have dealt very largely and indiscriminately in the article manufactured out of these materials, it cannot justly be matter of surprise that the laity should have done so too.

But granting for a moment that all these things are true, what has any one of them separately, or all of them put together, to do with the real matter in dispute between the Churches? They have nothing to do with it. Some of them indeed have no existence in reference to the matter in dispute. What, e.g., has the supremacy of the Crown in causes ecclesiastical to do with Roman Catholics, who deny and repudiate that supremacy, even in the qualified sense in which the Church of England admits it? in what way has the dignity of the Crown or the independence of the nation been touched or compromised? The charge, when taken in connection with the facts of the case, is simply ridiculous. Rome has made no assault upon the dignity of the Crown of England or upon the independence of the nation, but she has made a direct home assault upon the essence of the Church of England, upon the succession of her ministry, and therefore upon her power of administering the Sacraments.

Who has met that assault? Has our Episcopate, have our Bishops in their several dioceses, have our clergy, have our peo-

ple? I say nothing of Parliament; Parliament has disqualified itself from maintaining or defending the Church of England as a Church, and it would be well, for the credit of Parliament, if it were possible to expunge from its records, and from the memory of mankind, the evidence of the mass of contradictions and unrealities into which the unexampled recklessness of a prime minister, and his eager desire to seize hold of every opportunity for breaking down the Catholicity of the Church of England, have betrayed both Houses of Parliament. Some laws become obsolete from lapse of time and change of circumstances; it has been reserved for Lord John Russell to be responsible for the passing of a law, which it has cost a session and all the little power he once possessed of governing the country to make, and which is obsolete from the first moment that it becomes law. His other achievement in this matter is this: that while he has not succeeded in breaking down the Catholicity of the Church of England, a thing which requires other strength and other hands, and which can only be done finally and effectually *from within*, he has dealt her another heavy blow and great discouragement by tempting her to place her defence upon a false issue, and to lose sight of her true position as a Church of Christ in the contemplation of her accidental position as the national Establishment. Of all ways of crippling and weakening the Church of England and of exposing and perpetuating her weakness, I know of no one so certain and so effectual as the way of defending her by act of Parliament.

How will it redeem the answer which must be given to the questions I have asked above, to point to some scattered examples in which it has been shown that the essential character of the struggle between the Churches has been realized? The great fact remains, that the clergy and people of the Church of England have presented to the world the astounding spectacle of a branch of the Church Catholic attempting to defend itself against the schismatical assault of another branch by arguments drawn almost exclusively from the secular accidents of their Church, and not satisfied with this, have not hesitated very generally to unite with, or at least to welcome the co-operation of those who deny the essence of the Church of England as absolutely as Rome denies it—though the denial proceeds upon other as-

sumptions than those of Rome—nay of many who reject the great eternal verities which the Church of Rome holds in common with the Church of England.

It is hard to conceive any course more inconsistent with the position of members of a branch of the Church Catholic, or more injurious to the truth of that position, as stamping upon it a secular and unreal character.

Once more then I say, that the conclusion is irresistible, that as a general fact, neither the clergy nor the people of the Church of England realize the doctrine of the Apostolical succession. It presents itself as an abstraction, it is not matter of faith. To defend it at all even here and there by a stray resolution or declaration is an uncommon act—something which exposes the defender to the imputation of singularity, and what is called in the jargon of the day "extreme opinions." To sacrifice anything in its defence is not, it would seem, expected amongst us, of any member of the Church of England.

Alas for the condition to which we are come; alas that we should live and die in the delusion that *doctrines, which are no realities, are doctrines still.*

I pass on to the consideration of our case in respect of the other part of the essence of the Church—THE HOLY SACRAMENTS.

I understand THE DOCTRINE OF THE SACRAMENTS to be this.

I. That man is "made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven," in and by holy Baptism.

II. That man "made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven," in and by Holy Baptism, is renewed from time to time in Holy Communion.

III. That "a death unto sin, and a new birth unto righteousness" is GIVEN to every adult and every infant in and by the outward visible sign or form in Baptism, "water, in the Name of the FATHER, and of the SON, and of the HOLY GHOST."

IV. That the GIFT may be RECEIVED, in the case of adults, worthily or unworthily, but that it is always RECEIVED.

V. That the Body and Blood of CHRIST are GIVEN to every one who RECEIVES the Sacramental Bread and Wine.

VI. That the GIFT may be RECEIVED worthily or unworthily, but that it is always RECEIVED.

I say THE DOCTRINE OF THE SACRAMENTS, because that doctrine is *one*. It is not uncommon, in the vagueness of our theology, to hear it spoken or treated of as twofold, and even separable. But surely what is true of holy Baptism, and what is true of holy Communion, are but partsof the same doctrine. Man born into the world a member of the old creation, is born again a member of the new creation—"born of water and of the Spirit"—in and by holy Baptism: and the principle of the life in CHRIST thus imparted to man in and by holy Baptism, is renewed and carried on unto such perfection as is attainable in this life, in and by holy Communion. There is nothing twofold, much less separable, here.

Now if the doctrine be one, it will follow that the acceptance of it must be one—truth of belief is not divisible. Wherefore to make it correct to say of any one that he holds THE DOCTRINE OF THE SACRAMENTS, it must appear that he is of sound belief alike in respect of holy Baptism and holy Communion; i.e. that he holds alike REGENERATION in holy Baptism, and THE REAL PRESENCE in holy Communion. And further, that there is no room for a sound belief in REGENERATION in holy Baptism without a sound belief in THE REAL PRESENCE in holy Communion, and vice versâ.

In like manner, any flaw in our belief respecting Regeneration in holy Baptism is fatal to our claim to hold that belief in reality. Now such a flaw is the drawing any distinction *in respect of the Sacrament*, between adult and infant Baptism, as if there could be *two* Baptisms and not *one*. I say, "in respect of the Sacrament," because the Sacrament, and man's acceptance of the Sacrament, are different things; an infant cannot accept holy Baptism unworthily, an adult may; but what GOD has seen fit to bestow in and by the outward sign, it is impossible for any man to say he has *not received* when that outward sign has passed upon him; and in like manner of holy Communion; a man who receives the Sacramental Bread and Wine receives the Body and Blood of CHRIST; worthily it may be, unworthily it may be; but it is impossible, under any circumstances, for him to say that he has *not received it;* and what he

receives worthily or unworthily is in all cases *the same thing;* in all cases "the inward part or thing signified," "THE BODY AND BLOOD OF CHRIST." If it were not so, then in the case of one receiving unworthily there would be *no Sacrament.*

This, however, is not the place for going in detail into the theological proof of what I have here advanced. If the statement of the DOCTRINE OF THE SACRAMENTS I have here made is controverted, I shall be prepared to argue the case, but at present it is not necessary.

The point with which I am immediately concerned, is whether THE CHURCH of England has any but a limited hold either upon her clergy or her people in respect of the second part of the *essence* of THE CHURCH, THE HOLY SACRAMENTS.

The proof of the negative of this question is not far to seek.

Some two years ago, a Priest of THE CHURCH of England was presented by the Lord Chancellor to a benefice with cure of souls, in the diocese of Exeter.

The Priest so presented, maintained and published a doctrine in respect of Holy Baptism, which has nothing in common with THE DOCTRINE OF THE SACRAMENTS.

The Bishop of Exeter refused to institute; his refusal was confirmed, upon appeal, by the decision of the Court of Arches; but the Judicial Committee of the Privy Council reversed that decision, and sanctioned the heresy.

The two Archbishops approved of the reversal, and the Priest came into possession of the benefice with cure of souls.

Now what has THE CHURCH of England DONE, out of the Diocese of Exeter, either by her clergy or her people, to clear herself from the charge of being committed to an approval of heresy? What has the Church of England DONE, either by her clergy or by her people, to show that she does not hold what Mr. Gorham holds?

Alas, she has done what, when compared with her means of resistance, her Episcopate, her numbers of clergy and laity, and above all, with the magnitude of the trust committed unto her, becomes so minute and insignificant, that it can hardly be detected by the most microscopic eye.

The Archbishops being approvers of the heresy, help from that

quarter is neither to be expected nor desired; her Bishops, with two exceptions, virtually abdicate their office; the decision of the Judicial Committee is stated by the Prime Minister in the House of Commons to have given very general satisfaction, and the statement is received with cheers and is not disputed. The people are quiescent or rather acquiescent. The Bishops look coldly on; the Universities find in the corporate apathy and indifference of the Bishops an excuse and a justification of their own; after great exertions, and a long delay, it is possible, and only possible, to get together a meeting of some two thousand clergy and laity in London, at which ONE BISHOP ONLY is present. The signatures appended to the documents adopted by that meeting, are something above three thousand, though I believe that copies were carefully forwarded to every Clergyman in England and Wales. The declaration of that ONE BISHOP, issued under his seal to all his clergy, some addresses of clergy, a few meetings here and there, some pamphlets, articles in newspapers, advertisements of resolutions, and other things of this description, complete the amount of the efforts made by THE CHURCH of England, out of the Diocese of Exeter, to maintain THE DOCTRINE OF THE SACRAMENTS: for the "opinion" of Bishops not set forth in any authoritative form, can only be regarded as the opinion of any other individual.

Such is the amount of the efforts made on the part of THE CHURCH of England to rescue her from the imputation that, as a body, she is prepared to subordinate the maintenance of THE TRUTH to political or social considerations.

But, as if exhausted by the effort, our scanty energies had sunk into something very like apathetic indifference, when they were crushed altogether by the dead weight, not of the Papal aggression but, of the means employed to resist it.

Meantime, what is called the great world, that part of it even which claims to belong to THE CHURCH of England, goes on just as before, just as if nothing had happened to disturb the serenity of its self-contentment, its appetite for enjoyment and its devotion to business, without troubling or concerning itself with the matter in controversy except as a personal dispute, and a struggle for power, or as a temporary excitement, or at best, as

an abstraction, a thing remote from and unconnected with the practice of a Christian life.

And yet the matter in controversy is the outwork of THE INCARNATION.

I believe myself to have proved Propositions I. and II. I believe myself to have shown sufficiently that, in respect of the Apostolical Succession, and in respect of the Holy Sacraments, THE CHURCH of England has only a limited hold upon her clergy and her people; that the doctrine of the Succession is not generally accepted, and in many cases, where accepted, scarcely realized, and that the doctrine of the Sacraments is in the same predicament: the evidence in both cases has been drawn from the scanty and paltry and desultory efforts made to uphold and vindicate the Faith.

I have shown further, that the resistance which real assaults, from within and from without, upon the *essence* of the Church, have failed to awaken, a supposed assault from without upon *her accidents* has sufficed to create.

Now it is no question whether these circumstances of the Church of England be not full of evil and danger and distress, with more of darkness in them than light. Such things as these have always been true of the CHURCH OF CHRIST since the days of the Apostles, and it may be even then, and doubtless will continue to be true of her unto the end. This then would be conceded, but the concession would not satisfy. Vague generalities cannot avail to still the heart in the presence of definite and special danger, and the danger is not only definite and special, it is personal to each one of us, and the alarm which presses upon any mind, which meditates upon the signs of the times, is enhanced by this thought: so long indeed as the Church of England shall not consent to expunge from her formularies any part of the record of THE TRUTH, we may trust that she will not be removed from her place; but what is to be said of us, her children, if, while the record of that TRUTH remains unimpaired, we deal with it, or with any part of it, as an abstraction and an unreality? Are we not, in that case, self-condemned? Are we not doing what in us lies to prepare the way for the removal of our CHURCH from among the number of the CHURCHES of CHRIST?

And if these thoughts should press heavily upon us all who have been baptized in THE CHURCH of England, most of all should they press upon the Bishops and the clergy, to whose especial keeping THE TRUTH has been consigned; most of all are the Bishops and the clergy bound to look very narrowly and very warily into the causes which interfere with the faithful guardianship of THE TRUTH for themselves and for the people.

The danger of THE CHURCH of England is a real danger: the assaults of her adversaries are realities: their several positions are realities.

Is our apprehension of the danger,—I am speaking now of the Bishops and clergy—is our apprehension of the danger a reality, is our defence a reality, is our position a reality? Not, I say, the position of THE CHURCH of England, but *our* position relatively to THE CHURCH of England, is *this* a reality?

If our apprehension of the danger and our defence be realities, how is it that neither in Parliament nor out of Parliament are there evidences of the fact?

Rome denies our succession, and therein our authority to administer the holy Sacraments; in theory and in practice she denies it. Dissent denies that there is such a thing as a succession. The State brings it into contempt.

Do we maintain it, either against Rome or against Dissent, or against the State, as a thing real, practical, vital?

The position of Rome is a real position, all her corruptions of THE TRUTH cannot get rid of this fact. Dissent is real, in that it stands simply and absolutely upon the unrestricted use of private judgment in the interpretation of Scripture, and will have no interference with its idol. Even State indifferentism has a creed, and omits no means of disseminating its creed.

The advocates of "the Church of the Future" appear to propose to themselves, by way of preparing the world for the reception of their system, to unsettle men's faith, and labour very energetically and consistently in furtherance of that laudable object.

Latitudinarianism enthrones subjective truth, and sneers at the notion of truth objective, external to, and independent of, man's judgment.

All these several enemies of THE CHURCH of England have a real position; it is a reality either of affirmation or negation, but

with all it is a reality; a definite status, and energy, zeal, activity, all alike uncompromising, in maintaining and enlarging it.

And now what is the position of the Bishops and the clergy of THE CHURCH of England as the authorised teachers of the people and ministers of the holy Sacraments? What is the reality which they oppose to the realities of the adversary?

It is an inquiry which will not bear evasion. Men's minds are stirred in a wonderful way, and everything appears to indicate the near approach of a great moral and religious convulsion.

Now most of us have been educated to *believe something*, without any very definite conception of what it is. Most of us have *not* been taught, or sent to teach others, that this something is CERTAIN TRUTH. Those of us who have been taught this find ourselves now in this position; that we are told by authority that the contradictory of what we have been taught to hold ourselves, and have been sent to teach others as CERTAIN TRUTH, may be equally true.

It is no wonder that many minds should begin to doubt whetherthere is any certain truth at all in THE CHURCH of England, and that others should rush at all hazards to seek for it, where, however it have been overlaid with corruptions, and so defaced, the fact of its existence has never yet been called in question.

For men *will have* objective truth. They *will have* realities of one kind or another. The mind which thinks at all about the truth cannot subsist long upon what, when it comes to be tested, is found to have about it nothing positive, nothing more substantial, than the feeble and empty results of every individual's private judgment.

Wherefore men, who have any notion of A CHURCH at all, look to the Bishops and the Clergy—as the authorized expounders of Holy Scripture and the Creeds, and as ministers of the Sacraments—for something upon which they can rely; not as blindly submitting their reason to the control and guidance of the Bishops and Clergy, but as expecting to receive at their hands that which it is their office to deliver in THE CHURCH'S behalf, that CERTAIN TRUTH,—"the Faith once delivered to the saints," for which, if need be, they ought to be prepared to die.

They look to the Bishops and the Clergy to have this TRUTH plainly stated to them, in all its length and breadth; stated unhesitatingly as a thing which the Bishops and Clergy have themselves received of THE CHURCH, and have it in charge to deliver and expound to the people in virtue of their sacred office. They expect to have THE TRUTH proved to them by certain warrant of Holy Scripture, and instanced and illustrated throughout by the tradition and the practice of THE UNIVERSAL CHURCH, and those who think deeply, cannot put out of sight that this tradition and practice of THE UNIVERSAL CHURCH is *the* ground whereupon they receive the particular books of Scripture, as making up conjointly GOD'S BOOK; wherefore they require to be very closely and accurately informed what that tradition and practice has ever been.

Further, they look to the Bishops and the Clergy to be living examples of belief that what they teach *is a reality, and necessary to salvation.*

Men look to the Bishops and the Clergy for these things, and they have a plain right to expect to have them at their hands, not at the hands of all equally or alike, not at the hands of any perfectly, but generally, prevailingly, as at the hands of the authorized expounders and ministers of a great system, which while it shares in the imperfection of all things in which man is an agent, does yet provide the way of peace on earth and the preparation for heaven.

But the people of THE CHURCH of England do not, undoubtedly, *find* these things at the hands of their Bishops and Clergy, as they might find them, and as, if GOD will, they will find them more and more, if only the Clergy of all orders and degrees will more truly and generally realize their position, and distinguish more carefully between its *essence* and its *accidents.*

The vague and unsatisfactory relations of members of THE CHURCH of England to THE CHURCH are, naturally, most easily observed and traced in the case of the Bishops and the Clergy. Their position has been the effect of many concurrent causes, which, in one degree or another, have affected the whole people, and as was to be expected, that position has re-acted very powerfully upon the spiritual condition of the whole people.

But there are some important particulars in which the position of the Bishops and the Clergy stands out in very bold and startling relief.

That holy orders should be regarded amongst us principally as one of the professions, i.e., as one of those means whereby men of a certain position by education or otherwise may gain a livelihood, and attain, in various degrees, to influence and power; this notion of itself has much more in it that savours of the secular than of the religious element. It is true that "they which preach the Gospel should live of the Gospel," but the same authority would be sought in vain for the claims of the Clergy to possess, as individuals, great temporal wealth drawn from the general resources of the Church; or, again, to possess influence or power derived mainly from the fact of their possessing it.

The truth of all positions is doubtless relative, in a measure, to times and circumstances, and the Clergy of a Church ought not to be placed in a position which does not bear a just proportion to the position of others who are not of the Clergy, but who are in a situation analogous to that of the Clergy: any excess above that proportion is an evil, is in many ways a most serious hindrance in the way of the due discharge of the office of the Church, and tends powerfully to weaken it in the affections of the people.

But this is by the way, for I am not concerned now with the question of the professional endowments of the clergy. It is, however, obvious to notice, that it is as one of the professions that holy orders are principally regarded, and I am content for my present purpose to advert to some curious facts in connexion with this aspect of the case—these facts are:—

1. That there is a much smaller amount of professional training for holy orders, than for any other profession.

2. That, such as that amount of training is, it is far more calculated to prepare men for occupying a certain outward position in a highly civilized country, than to prepare them to do the especial work of their profession, and to discharge the duties of its inner life; those duties which are set forth by the Church herself so carefully, and with so great distinctness, and particularity in her ordination offices. It is the secular position, *the position of a gentleman*, that which is common to holy orders

with all other professions; it is this position that our training, such as it is, appears to have primarily in view. The position of a minister of the Word and Sacraments, and the means of exercising duly its peculiar functions; these things appear, so to speak, to be left to take care of themselves.

It would not indeed be true to say of the great majority of those who are admitted to holy orders, many of whom become *very speedily* responsible as Incumbents, and others *at once* as Curates in sole charge, for the cure of souls, that they have any professional training at all. In some few dioceses, a six-months' notice is required of all candidates, principally with the view of giving some little time for study and preparation for the due discharge of the most weighty and solemn duties that can devolve upon man; my own experience of the working of this regulation in the diocese of Bath and Wells, where it has been in operation more than five years, is that it is considered as a hardship rather than as a salutary provision; and even if all were attained that is intended and aimed at by the regulation, what does it amount to? I have often felt that a six-months' notice becomes almost a mockery, if it is taken, as I suppose it must be, to indicate that a man who has received what is called a general education, may in six months be prepared, and prepare himself, very satisfactorily for the real and efficient discharge of all the duties of a minister of the Word and Sacraments.

I am not saying that men at an early age should be required to be deep theologians, or even well versed in parochial care; these things must come afterwards with patient study and riper years; but I am saying that what men know of their Bible and of the Book of Common Prayer and administration of the Sacraments, and of the general history, constitution, and requirements of their Church, they should at least know clearly, definitely, distinctly, in the several measures and degrees which God vouchsafes. How are men to teach others that, upon which they have very scanty information, and of which they have *no fixed and certain assurance* themselves? How are they to be prepared to take upon themselves the holy orders of a Church, without knowing *exactly and particularly* what that Church holds as a branch of THE CATHOLIC CHURCH OF CHRIST.

I look back with shame and self-reproach to my own ordination in respect of these things, and having had much to do, of late years, with the examination of candidates for holy orders, I am unable to bear witness to any effectual improvement: nor indeed at present do I see my way to any future improvement, the whole system is in fault, and only tends to reproduce and perpetuate the unreality under which we labour and suffer now.

I am stating the case generally—for there will of course be exceptions—when I say that the young clergy of the Church of England do not know what that is which they are sent to teach; with the method and manner of teaching *anything* they are little acquainted, much less with the method and manner of *catechising*, the most difficult, as the most necessary, kind of Church teaching, or with the intricacies and difficulties of the parochial charge; and when the scanty means of knowing these things, supplied to their hands, and their own temptation in being well aware of the sort of probation and trial to which they will be subjected in their examinations, are taken into account, it is not wonderful that such should be the fact.

The thought suggests itself, and it is a very painful one, and full of cause for alarm and deep distress, that training and preparation for holy orders of this meagre and unreal description could hardly exist among a people whose religion was not of a vague and uncertain character; that it is a natural result of such a fact, and must react powerfully in perpetuating and enlarging the sphere of its existence, seems abundantly evident; for the present, however, I wish to deal with this result rather as a cause than as an effect, and to note some of its immediate and necessary consequences. These appear to be—

1. That men neglect or discharge in a desultory and inefficient manner those peculiar duties which they have been so little and so ill prepared to undertake.

2. That having once passed their examinations, and having learnt from authority how little either of learning or general information upon the nature of the duties they propose to discharge, and upon the manner and method of discharging them, is required to this end, and having a certain routine of outward duties to occupy a portion of their time, they are tempted to accept this as the amount of what they are called to do; and

having little professional knowledge to begin with, the acquisition of more becomes so irksome that it is, very commonly, given up altogether.

3. That thus there is found from first to last a want of definiteness and reality about the teaching and about the general ministrations of the clergy of the Church of England.

4. That, in the absence of steady occupation strictly connected with their calling, a good deal of unemployed time is thrown upon the hands of the clergy, and is filled with other occupations, innocent in themselves, but having no necessary or even intimate connection with their proper business. *It is curious to remark that no profession appears to have so much time at its command for the general business or amusements of life as the profession of holy orders in the Church of England.*

It follows that in the position of the clergy as existing, and as presented to the world, the secular element predominates, and that an unreal character pervades the whole, both in respect of what is taught or done, and the manner in which it is taught or done.

To the poor, the clergyman of the Church of England is known partly as a teacher of religion and a reliever of distress; but principally as a gentleman. To the not poor, he is known almost exclusively as one of themselves by position or education, and as charged with the *outward* administration of the offices of religion; by both one and the other it appears to be held to be a question of much graver importance, what is his style and manner of preaching sermons, than *what he believes*, or in what way he discharges any other function of his office.

But with regard even to the composing and the preaching of sermons, the Clergy of the Church of England have, so to speak, no training: both for the matter and the manner of their preaching they are left almost exclusively to themselves, and the natural and necessary result is that, as a general rule, they are in both respects, lamentably deficient.

Meantime, while the Clergyman is thus ill-trained and ill-prepared for the "proper work" of his calling, the schoolmaster is assuming a position in our parishes altogether new; and the contrast between the realities of his preparation for his work, and of his work itself, and the unrealities of the preparation

and the work of the Clergyman is every day being painfully and injuriously forced upon the notice of the people. The remedy for this evil state of things is not to lower the schoolmaster, but to raise the Clergyman; at present there is some considerable danger of their relative positions to the people being in great measure transposed.

From among the members of a clergy whose position involves so much of what is secular and unreal, and which must therefore react strongly upon the mind of the people, and tend powerfully to fix a character of unreality upon the whole Church, the Church of England receives her Bishops.

Now if the manner of our Bishops' appointment were not *fact*, it would be scarcely *credible*; let us hope that the time is near at hand when so great a reproach upon the character of a CHURCH OF CHRIST, as is entailed by every fresh instance of that manner of appointment, will only be matter of history, and when its results will have passed into a warning, that the Church of England never allow herself to be so betrayed again, not simply into an abdication, but into a mockery, of her office and commission received of GOD.

It is commonly said in England that anomalies are as nothing if they "work well;" and the remark may be true enough as applied to society and politics; but as applied to religion, and all questions connected therewith, it is alike presumptuous and false.

Members of the Church of England are very generally cognizant of the fact, that when any Priest is nominated to the office of a Bishop, *nominally* by the Sovereign, as the temporal governor of the Church, but *really* by the Prime Minister of the day, who may, or may not, represent in such matters even so much as the will of a majority in the House of Commons, the Dean and Chapter of the See are required, under heavy penalties, to proceed, within a limited time,* to elect the Priest so nominated.

The members of the Church are also NOW cognizant of the fact, that whatever objection may be taken, on the part of the members of the Church, in this land of "civil and religious

* Twenty days. 25 Henry VIII. cap. 20.

liberty," to the nominee of the crown, on the ground of heresy, or unsound doctrine, or moral, or other Canonical disqualification, the crown refuses to permit any question to be raised touching its own absolute power and authority in this matter.

But the members of the Church are *not* generally cognizant of the fact that the Deans and Chapters electing preface every such *compulsory* election of a Bishop by solemn prayer and invocation of the Holy Ghost to guide them to a right choice.*

I doubt whether the whole history of the Church supply any worse example, not simply of abdication of the Church's office, but of mockery of the privileges vouchsafed to her of God.

Is the Church of England prepared to abandon her prayer and invocation of the Holy Ghost in the election of her Bishops? *that* would be a reality, though a fatal one. Is she prepared to contest the preposterous claim of the Prime Minister, or even of the Crown, to insist upon the absolute and indefeasible election of the nominee under all circumstances whatsoever; *that* again would be a reality; one that might, doubtless, bring with it much temporal suffering, but which would confess and affirm the truth that God is to be obeyed rather than man at whatever cost.

Is the Church of England content to abide in her present position in respect of the appointment of her Bishops? *then* is she content with an unreality in religion, and does not shrink from a perpetual mockery of God.

Here then is the first step towards the position of a Bishop in the Church of England; does it augur well of what is to come?

The Bishop is nominated, elected, confirmed, consecrated. Alas! must not even the last of these share in the character of its antecedents? God's mercy preserves the succession. Man labours, for his own selfish ends, to make it an object of ridicule and contempt.

Now the primary accident of the position of the Bishop, thus established in his See, is his seat in the House of Lords, a thing whatever it may be in theory, in practice purely secular.

I do not enter into what is called, vaguely enough, the con-

* See Appendix.

stitutional question of the position of the Bishops as Peers of Parliament. I profess myself unable to apprehend what "the British Constitution" may be, except as a phantom which perpetually eludes the grasp of the understanding. It seems to me a matter of infinitely small importance, whether the Bishops sit in the House of Lords as Barons or as Bishops. I deny, however, that they sit there in any sense, as representatives of THE CHURCH.

The question which presses, and which is of much greater consequence than a hundred of what are called constitutional questions—the meaning of which term I leave to others to ascertain—is a practical question, and *must*, very shortly, receive a practical answer.

Do the Bishops sit in the House of Lords to the great discredit and weakening and depreciation of THE CHURCH of England?

I say "yes." If the negative of my affirmation can be proved, let it be proved.

I proceed to prove the affirmative.

I. The seat in the House of Lords, creating a vote in support of the Government of the day, is the principal element in determining the appointment of a Bishop. The character thus stamped upon a Bishop from the outset—that character in which he is most obviously presented to the eye of the people, is that of a political partizan. How truly this character is assigned by general consent may be easily ascertained by a reference to the division lists of any session of Parliament.

But Government is bold in the consciousness of innocence, and denies that appointments of Bishops are made upon grounds of support of their *secular* policy. Will Government deny that these appointments are made upon grounds of support of their *ecclesiastical* policy; and is not the connection between the two a close and necessary connection? Will Government deny that these appointments are made upon grounds of private friendship or family connection, when the prospect of such support is supposed to be ascertained, *but not otherwise?*

At this day the conflict between THE CHURCH of England, and the Government of England is, whether the Church of England shall be Latitudinarian or Catholic—a "Church of the Future," or a "Church of the Primitive and the Past." Will

Government deny that they make all their Bishops with *the* view to the exercise of their vote and influence and power in favour of the Latitudinarian principle? If Government do deny it, what is the value of the denial in the face of facts?

The appointment of Bishops, thus made with reference to Parliamentary support, is full of injury to the Church as stamping upon the Episcopate a secular character. But the mischief is much wider and deeper even than this.

1. The fact of the presence of the Bishops in the House of Lords, is very commonly urged as a justification for withholding from the Church the free exercise of her synodical powers, on the plea that the Church is already, through her Bishops, represented in Parliament. It is curious and instructive to observe how little men are ashamed to ignore the facts of history, and to employ the flimsiest and most irrelevant statements by way of arguments, when they have also the strong arm of power to compel their reception, if not as convincing, yet as all that they choose to give.

The Archbishops and Bishops of the Church of England number twenty-six in a house of some three hundred and fifty members. The method and manner of their appointment makes them to be of necessity a disunited and discordant body. Not elected by the Church or for the Church, they do not and cannot represent the Church, even supposing that such representative function were the true account of their presence in Parliament, which it is not.

2. Another evil of the same class is this: that so long as the Bishops are appointed by the prime minister, and appointed with a view to Parliamentary support, i.e., so long as they continue to sit in the House of Lords, no *real* effort will be made by the Church of England to augment the number of her Episcopate, however greatly some dioceses may require such augmentation. Churchmen are very justly and reasonably afraid of multiplying weapons in the hands of a prime minister, to be used according to his will and pleasure, for the discouragement of Church principles.

II. There is yet another class of evils equally great and more immediately practical.

1. The position of Bishops as Peers of Parliament goes a long

way to establish a barrier of etiquette and restraint between the Bishops and the clergy, which is, curiously enough, far more apparent in the case of holy orders than in that of any other profession. I need not waste words and the reader's time to prove that such etiquette and restraint, with its results, is altogether wrong, damaging on both sides, and in many ways generally injurious to the Church.

2. The absence of the Bishops from their dioceses during many months of the year is an enormous evil, for there are no suffragans, as there might be in every diocese, to take charge of its spiritual government in the absence of the chief Bishop of the See. Now when Bishops have no longer any reason for coming to London as Peers of Parliament, their incomes might, at the next avoidance of each see, be still further reduced, and the fund accruing from such reduction applied to the payment of suffragan Bishops, to be appointed under the act 26 Henry VIII. cap. 14, when any emergency called for such appointment. All I would contend for here is, that any such reduction be made by authority of Convocation, and submitted to Parliament for ratification that it may become law.

But indeed if there were no occasion, or a rare one only, for the absence of a Bishop from his diocese, I am persuaded that much less would need to be said about any general increase of the Episcopate. There are doubtless some dioceses where this increase is imperatively called for, but these are the exception. The increased facilities for transacting business supplied by the improved methods of communication, whether personal or by letter, and the general efficiency of archdeacons and rural deans are not, I think, sufficiently taken into account. My own belief is, that if a Bishop were, as a general rule, always in his diocese, he would be able by the help of these things to do all the business of it efficiently, to hold parochial, and not district, Confirmations, to become personally acquainted with all his clergy, and be personally the ἐπίσκοπος of every parish. As it is, it seems to be taken for granted that such multiplied Confirmations, and such personal acquaintance and inspection are impossible. I dare say they may be, but why? because for something like a third of the year the Bishops are in London: for what adequate purpose it is hard to say.

In providing that the Bishops should be always, as a general rule, in their dioceses, and no part of the year in London for purposes of Parliament, care should be taken not to convert them, as has been the case in some instances of late years, into country gentlemen. A Bishop's home ought surely to be close to his cathedral church, and the continual presence of the Bishop in the centre of his diocese, actively concerned with the business of the diocese, would tend powerfully to infuse that vitality and practical usefulness into the Dean and Chapter of the cathedral, in which these dignitaries are at present somewhat deficient.

3. Again, the non-residence of the Bishops, is a plea and excuse for the non-residence of the clergy, and superinduces a general carelessness.

4. The style of life which arises out of an intermingling with the "great world" and its pursuits in London, is again a plea and an excuse for an imitation of it by the clergy, and so there is, throughout, an under-current always setting in towards the metropolis, and towards that unreal and secular life which is nowhere exhibited under an aspect so insidious and seductive. Compromise of THE TRUTH may be found everywhere; the prevailing strength of purely worldly considerations may be found everywhere; but it is in London, and in the immediate presence of the combinations of political party, that such things appear to pervade and leaven a man's whole nature, and almost to succeed in obliterating the traces of that moral courage which is necessary to straightforward and honest action.

The case of the National Society supplies an apt and painful illustration of my meaning: *four years* of contest have left the great educational society of the Church, the prey, and almost the slave, of the Committee of Council on Education; *four weeks* would have sufficed to gain redress of every grievance, if the Bishops had not been Peers of Parliament, and the absolute creations of the civil power. Under similar circumstances, I believe the fate of the other Church societies will be the same.

The National Society may yet be rescued; but if this is to be done, there must be a good deal more of moral courage, and a good deal less of vacillation and infirmity of purpose, than was exhibited at the late Annual Meeting. If Churchmen will

neither labour themselves, in any public way, to uphold the cause of Church Education, nor support steadily and consistently those who do, the end is close at hand and easy to see.

The result of the Annual Meeting was the effect of an organized assault upon "Church principles," conceived and executed after the manner of 1850-51, backed by an appeal from a high quarter pressed upon the meeting with combined skill and irregularity. Now the *real* account of that appeal is simply this—that while it professed to ask the Meeting *to leave things alone,* in effect it asked the meeting to abandon the position affirmed by previous Annual Meetings of the Society—*and succeeded.*

Meantime that the general position of the Committee of the Society is *unreal,* is evidenced in the fact that their proposal to raise a sum of about £40,000 for a Training School has been met after many months by contributions not exceeding, I am informed, £7000. The course of the Committee of the Society —and after the experience of the late Annual Meeting, I fear it must be said, the course of the Society itself—is neither "high" enough to satisfy the "High Church," nor "low" enough to satisfy the "Low Church;" as for those who are neither "high" nor "low," *i.e.* who do not greatly concern themselves, *either one way or the other,* about certainty of doctrine, these are not commonly the men who give money.

It is sad to think, that the Episcopate of the Church of England should be so constituted and so circumstanced, and exposed by its secular position to so great temptations, that it is not only by what the Bishops do *not do,* but also by what they *do,* in their collective capacity, that the unreality, which is our great disease, is extended and encouraged.

Last year they refused, after deliberation, to make any declaration touching Holy Baptism. I will not enlarge here upon all the evil consequences of this refusal. I will only say so much as this; that I believe, and I know that my belief in the matter is not singular, that a declaration touching Holy Baptism made by the great body of the Bishops in the early part of last year, would have availed to give confidence and support to many a mind, which, in the absence of any such declaration, has

allowed itself to be shaken in its faithfulness, and has finally deserted the Church of England.

This year they have issued a paper signed by twenty-three of their number, upon which I have four things to say.

1. That it states in paragraph 1, as *the cause* of the distress of the Church of England, that which is *not* the cause, but only an accident of the cause. It states that the distress has arisen on account of rubrical observances. Now there is surely very little depth of observation here; rubrical observance is only a sign or mark of doctrine; and the distress *has been and is*, that THE DOCTRINE OF THE APOSTOLICAL SUCCESSION AND OF THE HOLY SACRAMENTS has been and is denied, and attempted to be brought low, and the conflict has arisen, and will continue to arise, out of the determination *that it shall not be brought low;* this paragraph then of the Bishops' paper appears to be superficial and unreal.

2. Paragraph II., in drawing a distinction between rubrical observance and things essential, seems to impute to those, who, for doctrine and discipline's sake, hold fast by the rubrics, that they are prepared to sacrifice things inward and spiritual to things outward and formal; now, even if such imputation had been founded, it ought not to have been made, because imputations ought never to be made; but surely the Bishops must be well aware that there is no foundation for it—that it states an unreality.

3. A subsequent paragraph intimates that the Bishops in their several dioceses are not simply the proper referees touching rubrical observances in the first instance, but that their decision is THE LAW. Here again is an unreality.

4. The whole paper bears evident marks of a desire to "satisfy the public" in the direction indicated by the Durham letter, and a few days previous to the Durham letter, by the charge of the Bishop of London. Now we possess an Archdeacon amongst us who appears to think that to "satisfy the public," is a Churchman's first object. I think so too, provided always, that the appetite of the public is for THE TRUTH, but not otherwise—to attempt to "satisfy the public" with anything less than THE TRUTH is an unreality and a delusion.

I will conclude my summary of the unrealities and anomalies

of the position of the Bishops and Clergy of the Church of England with this question, How is it that it is so easy for men unsound in the Faith to gain admission to holy orders? How is it that sometimes men sound in the Faith find such admission difficult?

I have endeavoured to state the principal mischiefs which appear to me to flow from the position of the Bishops as Peers of Parliament; if I have omitted any one of importance, the omission will doubtless be supplied by other hands.

Mine is no assault upon individuals, but upon a vicious system; much less am I imputing to the Bishops, that they are responsible for the existence of the system: whether they may not justly be held responsible for its *continued existence* is another matter.

My assault is upon a great collection of unrealities, supplying a perpetual stimulus to other unrealities throughout THE CHURCH, and ending in the large predominance of the secular life. The people are keenly alive to these things; they look with distaste and distrust upon the presence of the Bishops in Parliament, and upon their residence in London; they see and hear a good deal of the last, they know little of the first, except by a speech now and then in the House of Lords upon some Church or other question, and the unreality of the position is much aggravated thereby, because men are disposed to believe that something is being done for the Church, when in fact *nothing is being done for the Church.*

I believe myself to have proved Propositions III. and IV. I believe myself to have proved that the position of the Bishops and Clergy of the Church of England is in many respects secular and unreal, and that, in particular, the position of the Bishops as Peers of Parliament is secular and unreal. I conclude that it will not be disputed that such a position of Bishops and Clergy is a very powerful hindrance to the more just and extended appreciation of the office and essential character of the Church; AND THAT SUCH POSITION OUGHT TO BE REFORMED.

It will be well if the reformation proceed *from within;* if it be forced upon us *from without,* it will go far to impair our means of usefulness, and will leave us moreover in all the bitterness of self-reproach. The movement of men's minds in and out of

Parliament, and the near prospect of such "reformation" from without are abundantly evident; but Parliament is not, and cannot be, the place from whence shall come the true amendment and the fresh and vigorous life of the Church of England.

On the nights of July 21, 22, 1851, the House of Commons was occupied with the question whether a Jew could sit and vote in a legislature which admits freely the Quaker and the Socinian. The House of Lords was occupied with a bill of pains and penalties upon the exercise of the Roman Catholic religion, a retrograde movement from the position of religious liberty supposed to have been ascertained in 1827—1829; a movement which, if it were not the fact that the law which it has produced must be obsolete immediately upon its enactment, would be the first note of preparation for a religious war.

In both cases I conceive the object in view to be the maintenance OF THE ESTABLISHMENT, for it seems impossible to conceive that any one should seriously be persuaded that THE CHURCH of England is to be upheld, or benefited in any way, by such measures as these. What can be a greater and more mischievous delusion than to acquiesce in a nominal Christianity? How can it advantage THE CHURCH of England that the Roman Catholics should be persecuted, or, if the Solicitor-general pleases, "vexed"—in respect of the full and free developement of their religious system—by Act of Parliament?

Now it cannot be matter of surprise that a legislature, which has long ago deliberately placed itself in a false position, and discarded "Church principles" in favour of "civil and religious liberty," but which nevertheless will not allow this account of the case, and clings to the delusion that the relations of the Church to the State and of the State to the Church, remain much as they were before, should find itself in perpetual difficulty whenever it attempts to deal with such religious or quasi-religious questions as rash and injudicious members of either house may press upon its notice; but it is wonderful, notwithstanding all our experience, and not a little alarming and significant, that Churchmen in and out of Parliament should share so extensively in the delusion, and think that the position of THE CHURCH of England can be strengthened, or so much as maintained, by Act of Parliament.

The Church of England, if she be wise, wants no defence at the hands of a legislature which is not her own, she invokes no such assistance against all her many foes. She wants nothing but that the legislature should *untie her hands,* and leave her *free* to fight her own battle in the strength of GOD.

That true son of the Church, whether Bishop, or Peer, or representative of the people, who shall gain freedom for the Church of England, "to do the work proper unto her," in the full and free exercise of her synodical power for the regulation of all her internal concerns, whether of doctrine or discipline, or the increase and endowment of the several orders of her Clergy; who shall persuade the civil power not to usurp the functions of the spiritualty either in respect of the appointment of Bishops, or judgment of doctrine, or education, or discipline; who shall persuade the Episcopate that the House of Lords is no longer their fitting place; who shall abolish the levying of Church rates upon all who shall register themselves as joined members of any dissenting body, or as of the Roman Catholic Communion; who shall remove, so far as it may be done by law, other causes of just offence between the several religious bodies which compose the nation—that man will do more to build up THE CHURCH in the hearts of men, and to make us a happy people, acknowledging "One LORD, one Faith, one Baptism," and "endeavouring to keep the unity of the Spirit, in the bond of peace," than the framer of a hundred laws professing to uphold, but, in fact, degrading and secularizing and stultifying, the CHURCH.

APPENDIX.

In the declaration touching holy Baptism lately made by the Synod of the diocese of Exeter, the language employed appears, in one particular of great importance, to be susceptible of an interpretation very remote, I am persuaded, from the mind of the Synod. I allude to the words in brackets in Clause I. "[and, being adults, with fit qualifications]."

The clause, including these words, may be understood to say that the Baptism of an adult is hypothetical, and contingent upon his qualifications—that while infant Baptism is unconditional, adult Baptism is conditional, and thus be understood to promulge, in some sense, the doctrine of *two* Baptisms, and not *one*.

I can fully understand and appreciate the anxiety of the Synod to guard itself against the being supposed to declare that Baptism saves, *ex opere operato*, an adult receiving it unworthily. But I venture to submit that what the clause seems to say is, not that an adult receiving Baptism unworthily is not saved therein, and thereby, *ex opere operato*, but, that such adult HAS NOT RECEIVED THE GIFT of the inward and spiritual grace of holy Baptism, i.e. that in his case there has been NO SACRAMENT.

And yet, as he has clearly been baptized, it follows that there would appear to be in the words an affirmation, in some sense, however unintentional, of *two* Baptisms, and not *one*.

Declaration—Clause I.

"Acknowledging 'one Baptism for the remission of sins,' we hold as of faith that all persons duly baptized (and being adults, with fit qualifications), are not only baptized once for all, but also are baptized with the one true baptism of Him who 'baptizeth with the HOLY GHOST,' and who, thus making us to 'be born again of water and the Spirit,' delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after Baptism conditionally, when with hearty repentance and true faith we turn unto GOD."

Address from a Dean and Chapter to a Bishop Elect.

"To the Rev. ——, your humble and devoted the Dean and Chapter of the Cathedral Church of ——, in the Diocese of ——, send greeting.

"We, the said Dean and Chapter, do humbly certify to you that the episcopal See of ——, being vacant by the death of ——, we, the said Dean and Chapter did, on ——, the — day of —— instant, with all due

reverence receive his Majesty's Patent of Congè d'Elire, or Royal Licence, under the Great Seal of Great Britain, for electing to us another Bishop and Pastor, and also his Majesty's Letter Recommendatory, under his Royal Signet to us the said Dean and Chapter directed. And then and there, according to the tenor of the aforesaid Licence, we did agree to proceed to the election of a future Bishop of the Church aforesaid, as aforesaid vacant, and for that purpose did cause all and singular of the Canons and Prebendaries of the same Church, and others having or pretending to have any right or interest in that behalf, to be cited to appear on this — day of ——, to give their consent and voices respectively: which said — day of —— being come, *and Prayers to Almighty* GOD *before all things being humbly offered up*, we the said Dean and Chapter, capitularly assembled in the said Cathedral Church, and making a full Chapter, did there, by virtue of his Majesty's Royal Licence, and according to the Statutes and *Ecclesiastical Laws* of the famous Kingdom of Great Britain, *canonically proceed* to the election aforesaid, in the manner and form following: (to wit)—

"First, *after mature and serious consideration had between ourselves concerning a* FIT PERSON, *in that behalf to be elected, (saving to ourselves all the privileges that ought to be saved with regard to the said election, as well by the laws of this our famous kingdom of Great Britain, as by the ancient and laudable customs of your said Cathedral Church,)* we did *at length* agree to give our votes for you, being nominated and recommended to us by his Majesty's said Letter Recommendatory, as a person endued with virtue, learning, wisdom, and other good gifts, and by virtue of his Majesty's said Licence and Letter Recommendatory, with our whole assent and consent, no one contradicting, we did elect you Bishop and Pastor of the said Cathedral Church: which said election of you as is aforesaid made, we immediately published to the clergy and people then and there present in the public and usual place, and all and singular other things of right or by custom in that behalf necessary, we have caused to be done and despatched in the presence of a Registrar or Public Notary, and other credible witnesses, as by Act or Public Instruments, which upon the whole election aforesaid, we have taken care to make more plainly appear, all and singular which things, according to the Statutes of this United Kingdom of Great Britain and Ireland in that behalf provided, were duly had and made, as we have signified to our said Sovereign Lord the King by other Letters certificatory of the day of the date of these Presents, sealed with our Common Seal.

"The same like by these our Letters, sealed with our Common Seal, we do signify to you, and we earnestly desire you to give your assent and consent to such election so made of you as aforesaid.

"In testimony whereof, &c."

JOSEPH MASTERS, PRINTER, ALDERSGATE STREET, LONDON